THE

PRIMITIVE CHURCH

(OR BAPTIST)

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Essays, Expositions, &c.

SECTS AND HERESIES OF THE CHRISTIAN CHURCH.

No. 5. EPISCOPALIANISM.

"But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."—JESUS CHRIST.

ONE of the most distinguishing features of Christianity, is its constant inculcation of humility. This grace it demands as a condition of discipleship, and from this demand it never withdraws. The perpetual foe of pride, and the opponent of worldly ambition, it makes this grace the test of membership; "*Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*" This test, it maintains throughout its whole scope, by enjoining on its disciples, "*Be ye clothed with humility,*"—"*In honour, preferring one another.*"

Humility shone with untarnished brilliance in the great Redeemer, whose entire life exhibited a settled purpose to make himself "OF NO REPUTATION," but to be among men as one that served. His most distinguished apostle afforded another illustrious instance of the controlling influence of this grace, when in terms of unaffected abasement he described himself as "less than the least of all saints." If true greatness ever dwelt on earth, it dwelt with him who "had not where to lay his head," and with his honoured follower, who above all other men copied that greatness with an ardour so incessant, that he could utter the unchallenged truth, "For to me to live is Christ."

The early church soon lost sight of this peerless grace, or in a singularly brief period permitted it to be impaired, by an admixture of the carnal element that speedily overpowered this more heavenly principle. Especially did this appear in the corruption of office among the churches of that age. The salutary and indispensable principle of

a perfect equality among office-bearers, which the Redeemer has taught in terms of beautiful simplicity, and enjoined as a permanent law, was disregarded by the very parties who were officially bound to preserve it to the church, as essential to its existence. That church was to be "not of the world," equally with its Lord and Master; but when it was perceived that the world conferred honour on high rank and elevated station, the degenerate office-bearers of the church, gradually assimilated their own offices to those of the world around, and whereas the Redeemer left them equal,—"all ye are brethren,"—they determined on creating a difference of rank. Pride of superior station immediately followed, and as a consequence, the plain pastor of a flock was despised, and ambition, flowing in a new channel, moistened the germ of a lordly priesthood that should share the honours of rank with a worldly nobility. This gave birth to an Episcopacy, or that difference of rank among the ministers of that large section of the professing Christian world, who are known by the name of Episcopalians.

That the proud spirit which originated this sect, entered the church in a very early age, cannot be doubted. All reliable authorities point to the beginning of the second century, as the probable period when the plain pastorate of apostolic appointment, gradually degenerated into the worldly institute of a ruling bishop, and inferior clergy. Even the learned *Chillingworth*, in his "Apostolic Episcopacy demonstrated," carries it no higher; for, as if conscious of the absence of *direct* proof of its apostolic origin, he provides an escape for his own argument, by asserting, "*or presently after.*" Even that candid churchman detected a probable flaw in his own *demonstration*, and that he might retreat with as good a grace as possible, should he be too closely pressed, he opens a backdoor, in the safe alternative of "or presently after." We admit this *presently after* to be correct, but then it involves the total surrender of the churchman's case, for if he fails to prove *from scripture* that Episcopacy was an apostolic institution, it proves nothing for his cause, that it came into being *presently after*. The Gnostics, Arians, Sabellians, and a host besides, appeared *presently after* the apostles were no more; but we have yet to learn that they were right, because they sprang up *presently after*.

The Episcopalians are a wide-spread, numerous people under different names. Popery, as to church officials, is an Episcopacy. The Church of England, and that of Ireland (established by Cæsar,) are of the same order. The Greek Church in Russia, and the Moravians, are similarly constituted. The Armenian, Coptic, Abyssinian, Swedish, and Danish Churches, are also Episcopalian. The principle of degrees in rank and authority among those who serve at one altar, has proved acceptable to the world, and being in strict harmony with worldly policy, it has been permitted to become popular as an ecclesiastical auxiliary to a carnal pride. The lowly pretensions of the carpenter's son carry no attractions in this secular world of our's.

The amazing multiplication of offices, wherever the principle of an Episcopacy has been admitted, can hardly be regarded otherwise than as a proof that the institution *is not divine*. Unity marks and impresses all the works of God. "One Lord, one Faith, one Baptism," designate the harmony of the Christian religion. But look at Episcopacy in any

of its ramifications, and what are its fruits? Is there unity anywhere? Is there uniformity? Is there even a decent compactness? Take Episcopalian POPERY, and what does it present? There is the Pope to begin with,—the universal Father,—then Patriarch, Primate, Archbishop, or Metropolitan, Bishop, Arch-Presbyter, Arch-Deacon, and Provost;—besides the Dean, Sub-Dean, Precentor, &c. Then there are the Cardinals, or the Pope's counsellors, in addition to Readers, Exorcists, Sub-Deacons, Deacons, Priests, &c. &c.

Take next the Episcopal Church of England, and there we are blessed with the Sovereign as a political head, then Archbishops, Bishops, Deans, Arch-Deacons, Deacons, Rural Deans, Prebendaries, Canons, Rectors, Vicars, Curates, Chaplains, &c.

Next comes the Greek Church, and there are the Patriarch, the Metropolitans, the Archbishops, Bishops, Priests, Lay-Monks, Deacons, Sub-Deacons, and Anagnostes, who are readers of common notices of the day.

The Armenians, Copts, Abyssinians, and others, have also their orders, ranks, and degrees; but the humblest, simplest, and least pretentious of the Episcopalian churches, is that of the Moravians. That modest people adopt the Episcopacy as a form of church order, but they have to a great extent, avoided the pride which impregnates the system as a whole.

But are these Popes, Patriarchs, Cardinals, Arch-Bishops, Metropolitans, Bishops, Deans, Sub-Deans, &c. &c. &c. to be found in Scripture? Were they appointed by Christ or his apostles? Where are the directions for appointing them to office, and where the particular instructions for the discharge of their duties? We read of Bishops (Overseers, or Pastors,) and Deacons, but where of Popes, Patriarchs, Arch-bishops, Lord-Bishops, Cardinals, Priests, &c.;—where are these even named or acknowledged? Our great Milton, speaking of the prelates of Episcopacy, says,—"Most certain it is, that ever since their coming to the see of Canterbury, for near twelve hundred years, (*now*, fourteen hundred,) to speak of them in general, they have been in England, to our souls a sad and doleful succession of illiterate and blind guides; to our purses and goods a wasteful band of robbers, a perpetual havoc and rapine; to our state a continual hydra of mischief and molestation, the forge of discord and rebellion; this is the trophy of their antiquity, and boasted succession through so many ages." This language is strong, truly, but Milton knew what he said, and could have proved all he wrote. He knew, as every thinking man must know, that religious pride will indulge in any meanness, or in any crime to maintain its own wicked superiority.

That the institution of Episcopacy is a mighty innovation upon the simple order of the church, as appointed by Christ and the apostles, is most evident. For in the fact that it fosters pride and worldly display, there is direct proof that such an institution never came from one who was pre-eminently "meek and lowly in heart." The glare and glitter of Popes, Cardinals, and Primates,—the English Bishops in the House of Lords, vieing with nobility itself, and exhibiting equipages, palaces, and liveried attendants, as splendid, showy, and costly, as those of the secular peerage; and the ambition that everywhere becomes a part and

parcel of Episcopacy wherever known, are as opposed to the meekness, gentleness, and humility of Christ and his gospel, as darkness is to light, sin to holiness, or earth to heaven. It is a systematic incorporation of the worst parts of a worldly policy, with an institution whose highest glory it is to be "not of the world, even as Christ was not of the world."

W. S.

(To be concluded in the next number.)

THE ASSURANCE OF FAITH.

By THOMAS GOODWIN, D.D. 1650.—Vol. viii. pp. 354–6.

THE more assurance a man hath of being now at present the son of God, the more true hope he hath of what is to come in heaven; and the more true hope a man hath, the more will he purify himself, "as Christ is pure." Carnal men calumniate this doctrine, as that which makes men secure, and more bold to sin, for if they were sure of heaven, then they might think to live as they please, as being sure to get thither: no; it works a clean contrary effect, it makes a man purify himself. This doctrine he (1 John, v. 13,) goes on to prove in the following verses, shewing that assurance is so far from making men unrighteous, that he whom it works not thus with, to make him more holy, hath no true assurance in him, but is manifestly the child of the devil, so verse 10; so chap. ii. verses 6, 9. Nay, there is not a greater means to keep from sin than assurance, therefore (says he,) as my end of writing is, that you may know you have eternal life, so also, "that ye sin not" (chap. ii. verse 1.) Now, if there were danger of looseness in assurance, he could never have made these two ends meet in one epistle together, had not the one been a means to the other. Yea, and says he, when a man hath sinned, there is no speedier way to recover that man again, and reclaim him from sin, than assurance; therefore, says he, in the same chapter, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins." He bids them consider, and believe this, and maintain the assurance of it, to raise them again. Then David's heart began to gush, and bleed, and break, when the prophet told him his sins were forgiven; and, therefore the apostle, he useth that as a motive to the confession of sins, viz., the assurance that God will pardon them, chap. i. verse 9, when a man knows not but out of his own mouth he may be condemned, he is loath to confess; but when a pardon comes, he cares not what he lays open.

And then assurance perfects our love to God, chap. iv. verses 16, 17. "Herein is our love made perfect," verse 17. Herein, that is, hereby, "that ye know and believe God's love to us," verse 16. As we cannot love one heartily, whom we apprehend to be an irreconcilable enemy, so we cannot love one perfectly whom we do not know to be a friend; therefore, as full joy ariseth out of assurance of God's love, so perfect

love ariseth only thence. Men may love God afore as one who may be reconciled to them; but now their love is perfected; men may believe afore, but now their faith is perfected, and what is wanting supplied. And this perfect love, which ariseth out of assurance of God's love, doth cast out fear and jealousies, and suspicions, and a servile slavish temper; it throws out such fear as hath torment joined with it, as apprehending God a judge, and ourselves under bondage. This fear the assurance of God's love frees us from, and casts out; much of which remains in many souls that have faith, and some love to God begun, therefore, when assurance comes, their love is said to be made perfect, there is that degree added which frees them from their fears, and which completes their love begun. Now, God would have all his children serve him without this fear, he would have this child of bondage cast out, (that I may allude to the casting out of Hagar,) yea, and that he would have us so freed from such fears, he hath took an oath, Luke i. 74, "that we should worship him without fear;" and we shall serve him the better, though men that have nothing but self-love in them, think that fears and doubtings are the only means to keep men in awe.

And as this assurance will breed full joy, perfect love, and cast out fear, so also confidence in God, and a certainty that our prayers are heard, which the apostle brings in as another motive to get this assurance, chap. iii. 19–22, and so in verse 14, "This is the confidence that is in him, that if we ask anything according to his will, he hears us." He brings it in as an effect of knowing we have eternal life; for doubting that our persons are accepted, makes us doubt whether our prayers be: and until then we know not whether our prayers will come home weeping or be granted. But when God hath given a man assurance of his love unto salvation, he useth often to give him the like special assurance for many special mercies, verse 15, so as he knows he hath the petitions that he desired of him, knows it even when he asks them, as by the context it appears. This will encourage a man to pray, for then it is a man hath access to God with boldness, freedom of speech, and confidence. (Ephesians iii. 12)

And as love, so faith is made more perfect also; so as assurance helps faith also, and till then there is something wanting in faith. And therefore he says, "These things I write to you that believe, that ye may know ye have eternal life, and may believe on the name of the Son of God." For when assurance comes in faith is increased, for it receives a new degree, whereas before there is something lacking in faith; as philosophers say, to see and not observe is but an imperfect action, so to believe and not to know it is but half your faith; and therefore (Hebrews x. 22) he exhorts to assurance of faith; and therefore (Matthew ix. 2) "Be of good cheer, thy sins are forgiven thee," that is *confide, believe*, and *be confident;* and therefore (Ephesians iii. 12) we are said to "have confidence in the faith of him;" and therefore he urgeth it on them as their duty, as well to believe that God hath given them eternal life, as to begin to believe that life is in Christ, and so to fly to him: "And (says he) ye make God a liar in not believing the one, as well as not believing the other, (verse 10) for the believing not God in that 10th verse, whereby men make God a liar, is spoken to believers, and hath reference to this record, 'that God hath given us eternal

life,' (verse 11) and therefore as they make God a liar that will not believe in Christ as the fountain of life, and as such a sufficient Saviour as God presents him to be; so they that have believed, if they give way and ear to the doubts of their own hearts, they give God the lie and will not receive his testimony, which is greater than any man's. (verse 9)

"NOT OF THE WORLD."

BY H. WATTS, GOLCAR, HUDDERSFIELD.

"They are not of the world, even as I am not of the world."—John xvii. 16.

WHEN the solemn hour had come in which Christ was to give his life for his people, he presented to the Father his sweetest, longest, and most loving intercessory prayer, and in that prayer presented for them all, presented too, when his mind was occupied with the thought of their future sufferings as well as his own, to comfort them, and to show the world how dear they were to him, as if once were not enough, twice he classes them with himself, saying, "They are not of the world, even as I am not of the world." That he was not of the world we have full proof. His nature, spirit, actions, and aims, were all stamped with unspotted purity. He could challenge his most inveterate foes—"Which of you convinceth me of sin?" Whether we view him in the carpenter's home, in the wilderness, in the crowded city, in the temple, in the garden, on the cross, or on Mount Olivet; whether we follow him with his disciples into his private retirements, or witness his miracles performed in the face of multitudes; whether we examine those actions that men would call trivial, or those wondrous deeds acknowledged on all hands to be stupendous, all alike reflect the holiness of the Holiest, ever working for the well being of man, and the glory of Him, whose work he came to finish. No worldly policy for a moment dictated his movements, to him the offer of the kingly crown was but a bauble, worthy only of a refusal; he, for "the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God." As he was thus, "not of the world," so he declared his people to be not of the world. Though in themselves they never exemplify his perfect pattern, still they partake of his nature, imbibe his spirit, copy his actions, and cherish his purity of motive. Only thus can they be proved to be like their master: the Bible knows nothing of Christians who can be happy in the world, and sorrowful when out of the world. The reason why so many professors are so much like the world is, because in spite of all their professions they have not, as yet, forsaken the world; and as a matter of course the world has not forsaken them. But it is otherwise with the true Christian. His language concerning the worldly is, "I cannot sin like them, I cannot talk like them, I cannot walk with them, with

desires within my breast the opposite of those they love, with aims at least far above their own, with pursuits of a character as different from those in which they engage, as light and darkness, it is with me a matter of necessity, that I must come out from among them, and be separate, and touch not the unclean thing." If this is not our language, if, though we are professors we still cleave to the world, we shall do well to ponder that solemn scripture, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."

If we are "not of the world" we shall be found seeking after, and "setting our affections on things that are above, and not on things on the earth." Our eyes will constantly be looking up to Jesus. As lost sinners we shall be seeking his salvation. As ungodly, we shall be seeking for justification through his blood and righteousness. As poor and needy we shall be seeking his inexhaustible riches. As weak and helpless, and without him able to do nothing, we shall be imploring, daily, the Holy Spirit. Our affections will be set upon the truth and the ordinances of God, the Lord's people, and upon all that Christ loves. Bent upon having our affections placed on proper objects, we shall be found seeking constant communion with God, and be ever looking forward to glory, immortality, and eternal life. We shall be jealous of ourselves, lest even our natural affections and natural comforts should wean our hearts from Jesus. We shall dread the supremacy of earthly idols, being ready to say, with Watts—

"The brightest things below the sky,
Give but a flattering light;
We should suspect some danger nigh,
Where we possess delight.

Our dearest joys and nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God!"

It is well to feel this, for then we shall pray earnestly that we may be found serving Jesus, with singleness of heart; and we shall watch, carefully, lest our adversary the devil, should tempt us to grovel on earth when we should be soaring by faith towards heaven.

If we are not of the world, we shall use the world as not abusing it. In this chapter Jesus prays, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." As the Lord hath thus purposed that we should for a time live in the world, we should not pray to be taken out of it, but rather pray that grace may be given us, so that we may act well in it. Having to labour for the bread that perisheth; having many duties to perform on behalf of society; having in their discharge to mix with the world, and carry on business with the world, we shall often find it to be a sore struggle to maintain our principles firmly, and to have "a conscience void of offence towards God and man." It may be, that acting consistently, we may have to endure great trials, and suffer great losses, but if it be so, we shall take comfort in the reflection that the things with which we have to do here below will not trouble us for ever—we shall soon have

done with them, and settle down in our mansion above. This will enable us to bear our worldly trials patiently, to think lightly of our losses, and to avoid those soul destroying temptations in which so many professors are entangled.

If we are not of the world we shall show it like our Master, by living to do good in the world. The spirit of the world is selfish, it seeks its own, and regards not the welfare of others. But the spirit of Christ was opposed to this spirit, for "He went about doing good." If then we are his followers, we shall not be found living for the acquisition of wealth, for our own aggrandisement, for worldly honour, pomp and show, for a great name and great estate, but we shall be found living for the welfare of those around us, for the good of the church, and the benefit of mankind. The "do nothing" system of those who embrace some of the doctrines of grace in the letter, but who have not felt their sweet effects in the heart, and the blessedness of carrying that truth into every day life, we shall shun as an enemy, with but a religious name. To extend Christ's kingdom on the earth, to spread the knowledge of the truth as it is in Jesus, to build up the churches everywhere, to do good unto all men, especially unto those that are of the household of faith, to deny ourselves, in any way that may be required for the service of God, should be the daily aim of every believer. "Herein," saith Jesus, "is my Father glorified, that ye bear much fruit." Hart well says—

"A barren tree, that bears no fruit,
Brings no great glory to its root.
When on the boughs rich fruit we see,
'Tis then we cry 'A goodly tree!'"

What then are we doing in these respects to show that we are "not of the world?"

Those who are "not of this world," thank God, are of another and a better, for "they that say such things declare plainly that they seek a country, a better country, that is a heavenly." It is but natural to suppose that those who have not the heavenly home to look forward to, should love the present world, and try to make the most of their share of it. But strangers and pilgrims must not expect much ease and comfort until they reach their journey's end. Christian! be content to carry thy cross here, and through the help of the Spirit see to it, that thou dost, "so let thy light shine before men, that they seeing thy good works, may glorify thy Father, who is in heaven." Half-and-half Christians do no honour to religion. The man who is by choice, by profession, and by constant action, "not of the world," is the man who honours Christ, and who shall be honoured by Christ, for ever, in the world to come. If "of the world," then the world shall be our portion, but it will soon pass away for ever. "Not of the world" here, then the joys of the world to come shall be our portion, and these shall never pass away; they shall not leave us, nor shall we leave them, but we shall know what it is to realise the answer given to Christ's sweet prayer. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

THE JEWS.

No 3.

THE social condition of the Jews, as we gather from the *Jewish Record*, is as follows:—

1.—In Austria, which, next to Russia, has the largest Jewish population of any of the European states, the Jews wield a great influence. Several of their prominent bankers have been raised to the rank of nobles, and one of them, Baron von Rothschild, has been called by the Emperor into the Senate of the empire. A large number of Jews have been elected members of town councils and provincial diets, and the province of Upper Austria has sent two Jews to the lower house of the Legislature. The Czekhs, of Bohemia, who have been noted as fanatical persecutors of the Jews, have now made the full equality of Jews and Christians a part of their programme. In Gallicia, where, until 1848, the Jews had to pay a disgraceful "Jews' tax," amounting to over a million of thalers annually, three have been elected members of the Gallician Diet. Strange to say, Hungary alone has been more slow than any other portion of Austria in meeting the just demands of the Jews, although Teleki, Pulski, Klapka, Eotvos, Deak, and other leading patriots, warmly espoused their cause. In 1861 a Jew was, for the first time, appointed ordinary professor at an Austrian University, (Dr. Wesley at Prague,) and another (Dr. Eeisel) was appointed extraordinary professor at the University at Vienna.

2.—In Prussia a Jew (Dr. Veit,) was a prominent and influential member of the House of Deputies. The Minister of Justice decided in 1861, that Jews could be appointed as judges.

3.—In Bavaria, an intolerant law, which restricted the settling of Jews to a number of places, was unanimously abolished by the three chambers, and the rights of the Jews warmly advocated by the archbishop of Munich, the bishop of Augsburg, and the Protestant Supreme Consistory.

4.—In England there are now five Israelites in the House of Commons. A Jewish mayor was elected at Rochester, and a Jewish high sheriff for Bucks. The Jewish Board of Deputies, under the presidency of Sir Moses Montefiore, continue to display a great activity in behalf of the general interests of Judaism.

5.—In France, a considerable number of Jews are professors of universities and colleges, and their influence on literature is great. They have, for a population of only about eight thousand souls, four weekly and monthly papers, all of which are well edited. The able Jewish financier, M. Fould, to whom the emperor, in his financial embarrassments, has been compelled to apply for help, has been appointed Minister of Finance.

6.—In Holland nearly every office of importance is filled by an Israelite.

7.—In the First National Parliament of Italy, which country has a Jewish population of only forty thousand souls, there are six Jewish

members; and two Jews were appointed, in 1861, ordinary professors at the Universities of Bologna and Pisa.

8.—In the kingdom of Poland, where formerly the Jews were more bitterly hated than in any other country of Europe, the national movement seems to have put an end to all mutual animosity. The Jews have actively taken part in the patriotic demonstrations, and very recently seven Jewish students were exiled, together with eight Christians, to Siberia. On the one hand, the merchants and manufacturers of Warsaw adopted by acclamation, a resolution which abolishes all distinction between Jews and Christians; and, on the other, the Archbishop of Warsaw, in a circular, enjoins toleration toward the Jews.

Fragments.

THE TRUE DIGNITY OF A FAMILY.

It is a little Empire.—The father is the sovereign. It is an absolute sovereignty, constituted in wisdom, and governed by affection. Its leading law is love, and where this prevails, it is a little heaven.

It is a Nursery.—"Christian families are the nurseries of the Church on earth, as the Church is the nursery for heaven." The nursery is a retired place, but abounding with preparations for eternity. Its germinations are immortal, and when rightly directed, they make it a training place for heaven.

The family is a School.—The parent is the natural and proper teacher. With what beauty of language and with what divine authority, does the Lawgiver of Israel appoint a parent to this work. (Deut. vi. 7) In the house, by the way, in the morning, in the evening, must this work be constantly done. So Abraham taught his family. (Genesis xviii. 19) So also the Puritans and early Nonconformists of Great Britain, and never was there a better "schooling" than that received at home.

The family is a Society.—In it are all the elements of the social relations. Numbers, attachments, sympathies, temperaments, exercise of mind, moral power. It may be called *a kingdom in miniature*, and a happy one it is when the good of the whole is the one aim of each member.

The family is a Church.—Such a family is a type of the "whole family named in heaven." "To the Church in thy house," said Paul to Philemon. Happy house! Thrice blessed home! God is their Father, Christ their elder brother, the Holy Spirit their sanctifier and guide. That house is like heaven. The sacred shrine is there. There the incense of prayer diffuses its sweetness. The melody of praise is there. Death but sanctifies the link, which binds it to the family above, and the grave but opens the passage to the glory.

BAPTISTS IN THE UNITED STATES.

The *Baptist Almanac* for 1864, issued by the American Baptist Publication Society, gives the following statistics of the denomination in that country:—The total number of regular Baptist Church members is 1,009,400; baptized the past year, 67,176; number of churches, 12,551; number of associations, 597; number of ordained ministers, 7,952. The above does not include 74,000 communicants in British America, nor about 500,000 of other denominations practising immersion. Total in America, 1,583,400.

Useful Questions.

ON DANCING.

A question on Dancing having been put some short time ago, the following sensible remarks by the successor of the late Dr. Raffles, of Liverpool, are given, as very appropriate to the subject:—

Last week Mr. Enoch Mellor, of Great George Street Chapel, Liverpool, was present at a tea meeting at Fleetwood, and, in the course of an address, he made reference to dancing, remarking that "he never allowed any dancing-master in his house, neither did he allow his children to go to them; they always took it for granted, that so long as they had legs of their own they were allowed to use them in their own sweet way; and, provided they did not break the furniture or kick the glass, there were certain hours in the day when they might all dance away to their hearts' content. A great deal of nonsense was sometimes talked by the 'cultivated' people in favour of 'stepping paces,' and their defence of the practice was induced by a foregone conclusion—they loved it. They say, 'What will your children do in society when they cannot dance? They will be behind the age.' He would reply, first, Very well, let it be so; it was well to be behind the age in some things, and he did hope that his children would be behind the age in dancing, as well as in some other matters. Secondly, he hoped that his children would be able to walk as neatly as those who had learnt to dance. Thirdly, not learning to dance would keep his children from company that was not always of the most desirable kind. Fourthly, he never knew anybody improve morally, religiously, or intellectually by dancing; and fifthly, the time spent by people in dancing might be very much better occupied."

Can you inform me what year Organs or Instrumental Music were introduced into Protestant Dissenter's Chapels, and is it agreeable with the New Testament Church?

B.

Correspondence.

STRICT BAPTIST MISSION IN CHINA.

MY DEAR BROTHER IN CHRIST.—I called at your office, to-day, in order to consult you as to what would be best for us to do with the important communication from China.

Please do not let the matter rest. To my mind it appears a very loud and plain call to all the strict Baptists to arise, and seek both in men and means, to send forthwith to China.

Our honoured foreign Mission, owing to the serious deficiency in its funds, is not in a position to take up new stations, nor to engage new Missionaries.

Some of our own friends do not sustain existing societies, and are, therefore, free to act; and I con-

sider the appeal from dear Mr. Roberts is just what they have been waiting for. I feel very confident, that did we all regard the privilege and duty of contributing of our worldly substance as God has prospered us, the funds would be easily raised; and that by earnest seeking at the hand of God, would attend the prayer of faith, and a suitable man would be found.

I believe also, that were we engaged in other noble objects, besides that of preserving the faith, and order of the Primitive church, that we should be much happier, more thoroughly united, and God greatly glorified.

Nor am I unmindful of the claims of our fellow countrymen on our service and sympathy. It is for a lamentation that we have not organised efforts for the perishing at home.

O brother, seek to stir us up to *aggressive* action; and praying that in all you purpose or practice you may be divinely directed,—I remain, your affectionate Brother in Christ,

* * * *

February 8, 1864.

P.S.—I am willing to give £5 to an effort on behalf of China. * *

Mr. Stokes.

[With great pleasure we insert the appropriate letter of our zealous correspondent, because we feel quite one with him on this deeply important subject. Surely our strict brethren will not allow this matter to rest where it is! Surely they will not turn a deaf ear to so obvious a call from God's gracious providence! There are some *two hundred* or more of strict churches in Great Britain who are doing nothing whatever for the heathen world, and will they continue this dishonour? We are utterly opposed to the multiplication of societies for any one common object; but if some churches have honest scruples regarding union with the *Baptist Missionary Society*, then by all means let them originate, if they will, something better of their own. Anything rather than idleness. Anything sooner than "neither hot nor cold" in God's great work upon earth. The heathen *must* be given to Christ "for his inheritance, and the uttermost parts of the earth for his possession." (Psalm ii. 8, lxxii. 8) And who so proper to co-operate in this glorious work as those who are able to exclaim, "*We love him, because he first loved us!*" To strict Baptists, who know this truth and glory in it, we would say in reference to the cause of Christ among the heathen, "*Let us not love in word, neither in tongue; but in deed and in truth.*"—ED.]

SCOTCH BAPTISTS.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—Will you kindly allow me to make known, through your excellent magazine, the fact, that for a long time past a few disciples of Christ have desired to establish a Scotch Baptist Church, in this great metropolis.

They have been told again and again, there are many persons in London holding the same faith and practice, who would gladly co-operate with these disciples, if their circumstances were known.

Should this arrest the attention of any individual so disposed, the writer of this will be glad to communicate with him, either personally or by letter, under the hope, that by the divine blessing it may lead to the formation of one more strict communion church where the truth of God would be set forth, the love of Christ proclaimed to perishing sinners, and the souls of the faithful made joyful in their king.—I am, dear sir, yours very truly,

ROBERT BLYTH.

5, Palestine Place,
Cambridge Heath, London, N.E.

Poetry.

IN MEMORY OF MR. JOSEPH HARBOTTLE.

Lines on the Death of that learned and excellent man, Mr. JOSEPH HARBOTTLE, late of Accrington, who was called to his rest, on January 19th, 1864, aged sixty-five years. His last sermon was preached in Barnes' Street Chapel, Accrington, on Lord's Day Evening, January 10th, 1864, from those important words, "*For by one offering he hath perfected for ever them that are sanctified.*" (Hebrews x. 14) Those who were priviledged to hear that earnest, impressive discourse, will never forget it. The doctrine of that passage was the law and guide of his ministerial life. Whatever changes occurred around, he stood to that doctrine as firmly as a Paul, a Luther, or a Dr. Gill. He was interred at Tottlebank, near Ulverston, on January 27th, 1864.

Why that loud wail?—Why that deep moan,
Where weeping crowds their sorrows own?
What woe profound has stirred the grief,
That finds in tears a sole relief?

Not the wild roar upon the blast,
Or skies with thunder-clouds o'ercast;
Not the deep cry of lone despair,
Could spread those mighty sorrows there.

All, all in vain the blast, the cloud,
These draw no tears from yonder crowd;
And grief retir'd, to few but known,
Moves but that few to weep and groan.

But when the noble cedar falls,*
The stroke resounds in distant halls;
While Cotters and their babes deplore,
The greatness they shall see no more.

Harbottle thus, in manly growth,
The foe alike of pride and sloth;
Rose high as some more favoured Son,
Like Cedar in great Lebanon.

Deep read in all of sacred lore,
And rich in every heavenly store,
Yet sunk he greatness in the mild
And humble spirit, of a child.

Pride, nor in word or deed he knew,
Nor ever learn'd he to pursue
The vain professor's empty fame,
That nothing carries but a name.

He knew not how to fawn on power,
By doctrines "fashion'd to the hour;"
Nor at the shrine of wealth to bend,
Or own the "changeling" as his friend.

True as the needle to the pole,
Straight on as racer to the goal,
Like the great Paul, he onward press'd,
To the "high-calling" of the blest.

To sacred truth his heart he gave,
Nor ever swerv'd like hireling slave;
That truth to him was life and health,
More prized than honour, pow'r, or wealth.

O noble man! Few like remain,
Few care a silent praise to gain;
Few like thee now, from early youth,
To stand forth boldly for the Truth.

All, all around cry "bow the knee,"
To the new Idol, "Charity,"
Nor heed they greatly Truth Divine,
If but the World upon them shine.

Not so, thou child-like, noble man,
Not so thy glorious race was ran;
Not so didst thou for idle fame,
Tarnish thy pledges or thy name.

There where the few retir'd to pray,
There closed thy unambitious day;
There thy last words, like heavenly dew,
Dropped sweetly on that favour'd few.†

Adieu! Adieu!—we part with pain,
Yet we but part to meet again;
A few more stormy seasons o'er,
And then we meet to part no more.

Yet while we view thy heavenly flight,
And trace thy way to worlds of light;
Say, Prophet, say,—where dwells the seer,
Worthy to wear thy mantle here?

* Zechariah xi. 2.

† Barnes' Street Chapel, Accrington.

Manchester. WILLIAM STOKES.

Reviews.

THE CRITICAL SCHOOL AND JESUS CHRIST; a reply to M. Renan's Life of Jesus. By EDMOND DE PRESSENSÉ, D.D., pastor of the French Evangelical Church. Translated by L. Corkran. London: Elliot Stock, 62, Paternoster Row. 86 pages.

Scientific religion increases rapidly in boldness, flippancy, and fashionable verbiage. Having no character to lose, it can defy the universe, and where it is wanting in evidence, it makes good the deficiency by an unblushing impudence that attacks every known form of faith among men. It was *positive* in a Strauss, *comparative* in a Colenso, and it has now reached the *superlative* in a Renan. Beyond this the most subtle form of materialism cannot travel, without laying violent hands upon itself.

It would be a barren, though an easy work to expose the sophistry, and lay bare the superficiality of this thinly-veiled scepticism, under what form soever it may have trifled with the credulity of mankind; but thus much may be declared of the whole system, that whether infesting the ancient or the modern world; whether it appear as rationalism in a Germany, or as a religious-infidelity in an England, or as a "critical school" in France, its aim is one, its purpose changeless, and that is to banish faith, if possible, from the face of the whole earth. Its battle is not with this or that or any other particular form of faith, but with faith as a whole, faith as the groundwork of religion, and the foundation of all that is sacred, and holy in the human heart. In a few words, it is in its present phase a dim but repulsive fore-shadowing of that dreadful state of mankind in the last days of our world, to which the Redeemer points in that startling interrogation where he says, "When the Son of Man cometh, *shall he find faith on the earth?*" This is the one work, and end, and aim, of the modern scientific religionism, and though it will fail, utterly fail of *present* results, it is none the less abhorrent as the early harbinger of the very worst, the most corrupt, and the most wicked condition in the history of the human family,—that which will most disgrace the earth, and arouse the fiercest wrath of heaven. In its final issue it labours to dethrone the great God, and to leave the universe without a Maker, a Ruler, or a Judge.

This may be considered severe, but not more so than the crisis merits. Is it a mere failing, a minor defect, a human imperfection, to labour to establish an hypothesis on whose forehead may be seen inscribed the blasphemous declaration that "There is no God?" Is not this a crime against both heaven and earth;—an atrocious attack alike upon virtue, morality, and religion? And such is the *tendency*, if it be not the avowed design of the modern "critical school" of which M. Renan is the latest, though not the profoundest prophet.

But in Dr. Pressensé, both the prophet and his system have met their match. With an amount of learning fully equal to the occasion, and an acuteness that allows no sophism to escape, he meets every turn of the crafty argument, and every false conclusion, to exhibit all that is weak in the one, and all that is treacherous or designing in the

other. He goes straight to his point without turning to the right hand or to the left, and strips off the mask from the fiend but to show how hideous are his features when exposed to the light of day. We owe our best thanks to Dr. Pressensé for his able defence of our Divine Christianity, and sincerely hope that this excellent translation of his work will be extensively read by the members of all the denominations in the land.

The fundamental principle of M. Renan's work, if *principle* it may be said to have at all, is opposition to the supernatural in the affairs of men. That is, on the supposition that there is a God,—"a being outside and beyond us,"—for these are M. Renan's own words,—yet, He is not allowed to have "individual relations" with his creatures, or to interfere in their affairs; which is equal to saying that having made the world and mankind upon it, He has abandoned them to their own fate, and withdrawn himself from their approaches. But it is not clear that this prophet of the "critical school" acknowledges an independent, living, *conscious* Being whom we call God, but rather that the *unconscious* Abyss "out of which we have all risen into existence"—the deep profound—the chaos, is the Author of us all.

With this undisguised materialism, it would be a waste of valuable time and space farther to deal. Like Spinoza, Hume, Leibnitz, and a host more who have preferred reason and mere science to faith in God, M. Renan will have his day. But that day will be a short one, and when it is over there will stand out in unclouded brilliance the memorable truth which men of the "critical school" only help to confirm, that "*the world by wisdom knew not God.*"

THE SUNDAY SCHOOL TEACHERS' COMMENTARY ON THE NEW TESTAMENT. By EUSTACE R. CONDER. No. 1. London: E. Stock, 62, Paternoster Row. 32 pages.

It appears to be intended to publish this Commentary in periodical issues at *three-pence* each, until the whole is completed. The comments are accompanied by "explanatory notes and hints for teaching," and so far as one number may be taken as a type of the entire work, it promises to be of real service to Sunday School teachers. It evinces great care and extensive reading in the selection of explanatory authorities, and it contains useful hints for the practical work of the teacher.

We may be allowed, however, to suggest that it would add materially to the value of the work, were there more of the *devotional* element introduced, even should it oblige a contraction of the *literary*, or the intellectual. In truth, a warm hearted piety is becoming increasingly unfashionable among us all; and the rage for mere scholarship is, we fear, rapidly superseding love to Christ, and devotedness to his sole glory. Against this danger, those who write for our Sunday Schools, should perpetually guard; otherwise a *cold intellectualism* will sooner or later land the future generation among the imposing sophistries and deadly quibbles of a Strauss or a Renan. To feed the head to the neglect of the heart, is in effect to supply weapons of hostility to a foe, where there ought to be the submission of a captive; and to inflate pride, where the spirit of a little child and the clothing of humility, are indispensable qualifications of character.

SISTERS' DREAMS. By J. B. B. London: E. Stock, 62, Paternoster Row. 46 pages.

There can be no doubt respecting the *intention* of this neat little poetic production, but can we, dare we, say as much for its *execution*? The object of the anonymous writer is really a good one, but what is the *poetry!* Our readers can judge from a few specimens, such as the following:—

At all times ready, at the dearest cost,
To ease a burden or to share a loss,
* * * * * *
Till by the teaching of the Comforter,
We shew the Saviour's life and *character*,
Endue declining age with greater strength,
Than nature can bestow for its *defence*.
* * * * * *
Come Holy Spirit, light upon us now,
Tell us of Jesus, things we never *knew*,
* * * * * *
Dim twilight scatter'd in a feeble gleam,
To deepen anguish and expose the *scene*.
* * * * * *
From east to west, from north to south they came,
They tried to pray, but pray'r was all in *vain*.

Now we ask in all honesty, is this *poetry!* Plainly it is not even rhyme, and where there is manifestly, an ear so defective as this writer betrays, it is a pity that verse should have been attempted at all.

We do not meddle with the "Dreams" themselves. Very few persons will have slept at all without similar imaginings at night. Such dreams reflect, in a shadowy form, the events of the preceding day, especially when "solemn" sermons have been heard; but whether these vague inventions of the pillow are proper to be put into print, is quite another question. We should say, by no means.

NICHOL'S SERIES OF STANDARD DIVINES. Works of THOMAS GOODWIN, D.D. Vol. 8. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. 593 pages.

This volume is wholly taken up with the momentous doctrine of "Justifying Faith," and we need scarcely assure our readers that the sacred theme is handled with a breadth, profundity, and comprehensiveness, not anywhere excelled in the whole compass of British Theology. Much as we value the prior volumes of Dr. Goodwin, we set a still higher value upon this. It goes down to the *root* of things, and exhibits with a surprising clearness, the deep relations subsisting between God and man as the Ruler and the ruled. It is a library in itself, and as a specimen of its excellence we direct the reader to the second essay in the present number, which, we feel confident, he will highly prize.

THE BUNYAN LIBRARY. Vol. 12. Hinton's History of Baptism. London: J. Heaton and Son, 42, Paternoster Row, 364 pages.

The title of this excellent work is, in one particular, the reverse of those that herald to our notice most of the publications of modern times; for while they profess more than they accomplish, this accomplishes by containing, much more than its title imports. To call it a "History of Baptism," merely, is not enough, and falls short of the true character of the work. It is much more than a bare "History," for it goes into many of the questions connected with believers' baptism by immersion (we use this repetitive phrase designedly), that lie beyond the province of simple History. For instance, it enters at some length into the "import of the term *Baptizo*,"—the mode of Baptism,—doctrines which introduced infant Baptism,—infant communion,—philosophy of Baptism, &c. These and kindred points are examined both with judgment and learning; but a plain reader of the abstract

title would hardly expect these additional subjects in a mere History. These *discussions*, however, add greatly to the worth of the book, and contribute to make it one of our standard works on the subject of baptism.

None of our pastors, Sunday-school teachers, or libraries, should be without this exceedingly useful volume; and we would hope that no young person in our denomination will fail to *master* the contents of this timely addition to our Baptist Literature. The appendix by Dr. Gotch adds much to the value of the work.

BRIEF NOTICES.

The Juvenile Missionary Herald, is a new and exceedingly interesting missionary Magazine for the young. It is published by Mr. Tresidder, 17, Ave Maria Lane, London, but how he manages to bring out so neat a work of sixteen pages for *one halfpenny*, we cannot even surmise. We fervently hope that he may succeed in a publication that should be read by every Baptist child in the land.

The Five Pound Note, contains in a small compass proof of the truth of that scripture, "*Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*" We thank Mr. Collingridge for this encouraging little book-tract, and hope he will send out a large number more. In these days, when mere bustle is accepted for religion, and an ostentatious giving rules as the law to place and position in the professed church of God, we need to be reminded of the far more important principle, that "we walk by faith, not by sight."

Events of the Month. A Magazine of News, Literature, Science, and General Information. Part 1, January, 1864. London: J. and E. Mozley, 6, Paternoster Row. 48 pages. This is a new "sixpenny" Magazine, and appears to be intended for miscellaneous service as a monthly chronicle of events. It also contains papers on some general topics. Its arrangement is good, and several of its articles (except the "*Tale*") are useful; but it has too soon developed strong party prejudices in its allusions to the French Emperor's proposed Congress, and a late controversy in the *Times* newspaper. It bears no goodwill towards the honourable member for Rochdale, and seems to delight in applying vulgar epithets to that celebrated man. Many will just read this Part 1, but no more.

The Gardener's Weekly Magazine, for December, 1863.—A good garden, and a beautiful flower bed, are among the sweetest enjoyments of nature; and those who really love them, and wish to cultivate them in a manner creditable to themselves, should *regularly* study this admirable periodical. It is published by E. W. Allen, 20, Warwick Lane, Paternoster Row, London.

Our Own Magazine. No. 3. Glasgow: Robert Forrester, 2d.—There is too much of what the world would call *puffery* in this production to suit our taste. Just think of a man inserting in his "Own Magazine," an inflated Acrostic upon himself, and he too a minister of the meek and lowly Jesus! We did expect something more modest than this from Scotland, especially from pretentious Glasgow. But praise, empty praise, rules this degenerate day; and we hardly know a thing too childish for some men to attempt, in their feverish anxiety to obtain it. Yet, all things find their level in time, and no amount of *puffing* will preserve the vain from their merited fate.

Intelligence.

SAXONY.

THE ESTABLISHMENT OF THE FIRST STRICT BAPTIST CHURCH IN THE KINGDOM OF SAXONY.

IT must be remembered that about three years ago there did not exist a single Baptist in the kingdom of Saxony, nay, even our name was not known there; and since our Baptist Evangelical Society have commenced their labours there, which is about that time, no country has shown itself more hostile to the gospel than Saxony. The civil and the clerical magistrates have used all their power to crush every attempt of missionary efforts; not the least religious liberty is granted; the preaching of the gospel is prohibited by the most severe punishment. Banishments, confiscations of goods, fines of money, imprisonment, and all other cruel means have been used to hinder Christ's cause. Notwithstanding all that, souls have been converted, and brought to the full knowledge of the truth, and have been baptized, knowing before that the Baptist creed would expose them to severe persecutions, which then they have suffered, and so we now have nearly seventy baptized followers of Christ in Saxony.

As it appeared the will of God, and seemed most necessary for further progress in the good work, I intended some time since to form a church of them. But this was not without difficulties, not only that according to former warnings this would expose myself to three years imprisonment, but there were other difficulties too to be overcome. But what were they to Him, who has all power in heaven and on earth, and with whom we now have succeeded; the great work is done, and a Baptist church is founded in the dark and hostile kingdom of Saxony; though it be a small church, including eighteen souls, that has nothing to say since the great founder and head of it is Christ Jesus, and, I might ask:—"How much, or for how many, do you count *Him?*" To this we have as a little flock the promise,—"A little one shall become a thousand, and a small one a strong nation; I, Jehovah, will hasten it in his time!"

As the fact of this church formation is so very important, the difficulties of its accomplishment were so great, and the proceedings of the formation were so blessed, I will give you in short the particulars of it:—

I set out early on Saturday morning, January the 16th. From my loving wife I took leave for a long time, and as going into the prison. In Leipzig, I met Brother Werner, my co-pastor of the church in the provinces, whom I had entreated to assist me in the work, it being almost necessary, by the formation of a church to have the help, if possible, of several pastors present. Since I am banished from Oederan, where the most of our members live, and since we would be too easy detected there by the enemies, I had by letters invited our brethren to come to a village in the neighbourhood, called Mühlbach. On our journey, above 100 miles, which mostly we could do by train, we distributed a good number of tracts, which found a hearty reception. In Frankenberg, where we arrived at night, and where we passed that night in an inn, we were almost apprehended. Being com-

pelled to write my name and rank in a book, which afterwards is examined by the police, that they might know who I am, I wrote it in the English language "Minister of the gospel," and so we got off. We then had, which was on the Sabbath morning, to walk a short distance, but against a heavy storm. Quite exhausted, we arrived in Mühlbach, where we went into the inn, called "the Green Tree," and how great was our joy, when there we met all our brethren and sisters, waiting for us. Not one had stayed at home, notwithstanding the distance, the severe frost and the storm. If the frost had not been too severe, we would have gone in the open air, or in the forest, but this was impossible; I asked for a private room, and the only one we could get was the dancing hall. Since we had to expect every moment to be detected, and seized, we dared not delay. Having locked the door, not indeed because of the Jews, but because of the so-called Christians, Brother W, commenced the service with a short address, read the 45th Psalm, and prayed. After this I spoke of the *church of Christ;* next to this explained how it was the will of God, and most necessary that the Baptists in the kingdom of Saxony should unite and form themselves into a church of Christ, therefore, I proposed the following resolutions:—

"That we, the baptized believers of the kingdom of Saxony, would, according to the gospel, in the name of Jesus, unite ourselves as a *church of Christ*, acknowledging *Jesus Christ* as the foundation, founder, and the only head of it."

"That the *Bible*, Old and New Testament (excluding the Apocrypha,) shall be the only rule and code of laws for the church and our confession of faith."

"That the young Saxon church will endeavour, ever and always to unite with the Baptist churches of *scriptural*, say strict, communion in the whole world, and intends to harmonize and labour with them for Christ's cause."

These resolutions were adopted and carried most heartily and unanimously. To this the name of the church was determined as the "Church of immersed Believers," or Baptists. The Confession of Faith, published by S. G. Oncken, in Hamburg, and adopted as thoroughly sound and scriptural by all the German Baptist churches, was adopted too; it was read and well known by each, and contains all the particulars, concerning preaching, baptism, Lord's supper, church discipline, &c.

This being done, we kneeled down again to prayer, praising the Lord, and commending ourselves to Him, which were blessed moments and melted the heart, I believe, of every one.

Next to this, Brother W. conducted the election of the officers of the church, when the writer of this was chosen most heartily and unanimously as the pastor of the church; and Brother Fiedler, who suffered so much already for Christ's sake, as a deacon. After this the regular meetings to be held were determined.

After this, I proposed a vote of thanks to Brother Werner, and the church in the province, to which the members hitherto belonged (of which, too, I am compelled to remain as co-pastor), for their hearty interest they have shown hitherto. This being done, there arose almost the common cry and desire, "not to forget our dear English brethren, who deserve the most thanks for their missionary;" it was greatly

desired that Brother W., in a letter, should express to the Baptist Evangelical Society, the hearty gratitude the Saxons felt towards it.

I cannot possibly give all the particulars of the whole service, but I will only say, that we were in great danger. The Lord has wonderfully protected us, and, indeed, smiled on us. Everything has been ordered, I trust, well, and the meeting was such a blessed one, that I could not describe it; all was done in full love, and peace and joy, just as if in heaven. After all was done and concluded with prayer, we must soon part again, and then went our way singing:—

"Now, praise ye all the Lord,
With hearts, and lips, and hands," &c.

The great work had been accomplished, and we would *now* not have cared much if the police had caught us. Still the Lord protected us till we reached home again. But very likely I will come in for it yet, for the police and all the world *must* know it, that there now exists a living house of God in Saxony, the church of Christ being as "a city that is set on a hill which cannot be hid!" I wrote as soon as I returned to Halle, to the magistrate, that there now exists a Baptist church in Oederan, and asked the right that this church may undisturbed assemble and enjoy the services of her pastor, which hitherto had been denied us. I expect, at present, every day, a summons, and even a sentence; no less has the young church to expect new persecutions, but she has the promise that "the gates of hell shall not prevail against it!" And all the storms must cause the young "green tree" to take faster roots. This is our aim, that the word of the Lord may run and be glorified, and by the grace of God we shall use all legitimate means that this liberty be obtained, and if we cannot get otherwise to liberty, but through the prisons, we are quite willing to go them all through.

Having commended our cause, and ourselves to Jehovah, I would strongly recommend the young church to the prayers and sympathy of our dear brethren in England.—With hearty greetings, yours in the Lord Jesus,

MORITZ GEISSLER.

Halle, 22nd January, 1864.

P.S.—At the formation of the church in Saxony, when I met the brethren, I also saw one brother whom I did not recognise as one, having really never seen him, though I had baptized him. For it was once at midnight that I met the brethren of Oederan, because of the enemies, in a forest, where that brother, as an applicant, confessed his faith, was received and baptized. The night was rather dark, and I was compelled to hasten away again during it, as soon as the administration of both ordinances were over. So now, meeting him by daylight, for the first time, I saw him whom I had never seen before, although I had baptized him.

M. G.

DENMARK.

MR. J. WOOLLACOTT.

MY DEAR BROTHER,—Saturday, 20th January, I received your kind letter, and I hasten to ackowledge it, that you may know it has duly come to hand. You will see from this that I am still here in Copenhagen, but I intend, please God, to leave this evening, and my time does not, therefore, permit me to write much; nor have I anything of any particular interest to communicate.

Since the 12th December, when I arrived at Copenhagen, I have been staying and labouring here. I preached regularly twice every Lord's day, and every Wednesday evening. Besides these regular meetings, we have had a number of other meetings, partly business meetings, and other meetings on various occasions, for various purposes. At Christmas we had several meetings, and New Year's night, and the first week in the new year we had prayer meetings every evening. A new station has also been opened a few miles from Copenhagen, where I have preached regularly every Thursday evening. Besides these, there are many other things to attend to, such as visiting the members, and others, writing of letters, translating of tracts, &c. So you see I have always my hands quite full.

You will be glad to hear that the meetings are generally well attended, and particularly Lord's day evenings. We have scarcely room for all the people who come to listen to the glad tidings of salvation. It also appears that our labours are not in vain in the Lord, and we often experience the gracious presence and blessing of the Lord.

A great number of our brethren, from various parts of the country, have been called to the army. I have supplied them with a great number of tracts to distribute among their comrades, and both these and our brethren here are very industrious in distributing these messengers of mercy. Many soldiers, sometimes, attend our meetings, and we give them all the learning and encouragement we can to seek and cleave to the Lord. I have also sent 10,000 tracts to Slevwig, to our brethren there, to distribute among the soldiers, and I intend, please God, to send them many more. May God, in mercy, bless these humble means to the salvation of many poor sinners, and to the glory of his own great and glorious name.

To-day, according to all appearance, the German forces will march over the Eider, and thus the war will commence, and to-day or to-morrow, perhaps, the first battle may stand. O, may God, even now, at this late hour interpose, and avert the war, with all its horrors. If the war commence, you, and most likely the whole of Enrope will be involved in it, but you will, perhaps, not suffer so much from it as we.

Pray for us, dear brother; and may the people of God, in England, pray that God may look in mercy upon us, and help us.

Please accept my affectionate regards. Remember me also kindly to the committee, and to all kind friends. The Lord be with you and bless you.—Yours in the Lord,

A. P. Forster.

Copenhagen,
1*st February*, 1864.

GRANTHAM.

PARTICULAR BAPTIST CHAPEL, WHARF ROAD.

The opening services of the first Baptist Chapel erected in the town of Grantham, were commenced on Thursday, the 21st of January. The chapel itself is a very neat building, without galleries, capable of seating about 300 persons, and occupies a good position in one of the leading thoroughfares. The words "Baptist Chapel," boldly inserted in front, serve to show the public for what denomination it is erected.

The total cost has been £590. Mr. Dowson, of Bradford, preached both morning and evening.

A tea meeting, attended by 350 persons, was held in the Exchange Hall, between the sermons, the trays being given by the ladies; and at the close, addresses were delivered by Messrs. H. Watts, of Golcar, and F. Coles, of Collingham.

On Lord's Day, the 24th, Mr. Watts preached morning and evening, and Mr. Morton of Collingham, on the 31st. The total amount raised at these interesting services being about £25.

NEWCASTLE-ON-TYNE.

The corner stone of a new Baptist chapel, at Rye Hill, was recently laid, when interesting speeches were delivered by several gentlemen, which, to our regret, we are not able to give. Those of Mr. Sharp and Mr. Fenwick, contained valuable historical information, which want of space alone obliges us to omit; but one thing we gather from them, and that is, that the early Baptists at Newcastle were men of the right sort, not, as some author designates too many of the *modern* school, "milk and water Baptists." We fervently hope that the church, in the new building, will copy the noble example of their forefathers, otherwise, they will have slight claim to the venerated name of Baptists.

BAPTIST BUILDING FUND.

Joseph H. Allen, Esq., the valued Treasurer to this Fund, has been compelled through continued ill health, to resign his office, and James Benham, Esq. has complied with the unanimous request of the Committee to fill his place. The late treasurer has rendered excellent service to this important Society, and the Committee part with him with great regret. We trust, however, that the change will not prove injurious to the object, and that the new treasurer may be greatly encouraged by large additions to a fund whose denominational value cannot be exaggerated.

BAPTISMS.

WILMOT STREET, MANCHESTER.—On Lord's Day Evening, January 31st, four candidates were baptized (three females and one male) after an appropriate discourse on the Great Communion, (Matthew xxviii. 18, 19, 20) by our pastor. The Congregation was very attentive, and we have reason to believe some good impressions were produced on the occasion.

On the following Lord's Day the above were received into the communion of the church.

BORO' GREEN.—Mr. W. Frith baptized four believers in the name of the Holy Trinity on Lord's Day, February 7th. The attendance was large, and many said "it was good to be there." This makes, during the period of Mr. Frith's ministry of two years, thirty-four who have been added to the church—twenty-nine by baptism. The present number of members is 113, and others are on their way to Zion.

CULLINGWORTH.—We admitted four into the Church here on Lord's Day, February 7th. Three of them had been baptized on the morning of that day, and one the night before.

OGDEN, NEAR ROCHDALE.—On Lord's Day, February 7th, Mr. Nuttall baptized five candidates in the presence of a large congregation. Three of these were from the Sabbath School. The service was one of great solemnity.

BEDFORD.—Mill Street Chapel, by Mr. Killen, seven were baptized on Lord's Day, February 14th. The congregation was large and attentive.

DEATH.

On the 25th of January, 1864, Hannah Dean, who had been a member of the Church at Cullingworth for twenty-six years, departed to her rest. She was baptized by the Rev. J. Harvey, and the first individual baptized in the Baptist Chapel there. Her end was peace.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

Collected by Mr. Whitehead, at Salendine Nook.

	£.	s.	d.
William Shaw, Esq.	1	1	0
John Shaw, Esq.	1	1	0
Joseph Walker, Esq.	1	1	0
John Shaw, Esq. and Brothers	1	1	0
Mrs. John Haigh	1	1	0
Mrs. Charlotte Roberts	1	1	0
Mr. Charles Brook	0	10	0
Mr. Charles Hall	0	10	0
Mr. Amos Brook	0	10	0
Mr. W. Steel Brook	0	10	0
Mr. Benjamin Haigh	0	10	0
Mrs. D. Haigh	0	10	0
Mr. Abraham Hall	0	10	0
Rev. D. Crumpton	0	10	0
Mrs. Squire Dyson	0	10	0
Messrs. B. & W. Hattersley	0	10	0
Mr. Titus Calverley	0	10	0
Mr. George Walker	0	5	0
Mr. Thomas Hall	0	5	0
Mr. Henry Hall, Iredale	0	5	0
Mr. Henry Hall	0	5	0
Mr. A. Wilkinson	0	5	0
Mr. Timothy Smith	0	5	0
Mr. Joseph Hirst	0	5	0
Mrs. Greenwood	0	2	6
Mr. Walter Wrigley	0	2	6
Mrs. Brooks	0	2	6
Mrs. John Hattersley	0	2	6
Mrs. W. H. Hattersley	0	2	6
Mr. Josh. Morton	0	2	6
Miss Mary Smith	0	3	6
Mr. John Lawton	0	2	6
Mrs. Hannah France	0	2	6
Miss Dawson	0	2	6
Mrs. S. Brook	0	2	6
Mr. Thomas Brook	0	2	6
Mr. William Stott	0	2	6
Messrs. J. Brook, E. Morton, J. Morton, W. Wilkinson, R. Hyde, and Mrs. Bamford, 1s. each	0	6	0

At Milnsbridge.

Mr. John Taylor	0	10	0
Mr. David Dawson	0	10	0
Mr. G. H. Hanson	0	10	0
Mr. B. Lockwood & Sons	0	5	0
Mr. C. Whitwam	0	5	0
Mrs. Sykes	0	5	0

At Pole Moor.

Mr. Robert Beaumont	0	10	0
Mr. Joseph Beaumont	0	5	0
Mr. Charles Beaumont	0	5	0
Mr. William Beaumont	0	5	0
Mr. Josh. Beaumont	0	5	0
Mr. James Beaumont	0	5	0
Mrs. Joseph Brook	0	5	0
Mr. John Stott	0	2	6
Mr. Edward Pearson	0	2	6
Mr. John Meller	0	2	6
Mr. Lee Moody	0	2	6
Mr. Eli Fielding	0	1	0

At Slaithwaite.

Mr. Thomas Sykes	0	5	0
Mr. Joseph Hirst	0	5	0
Mrs. Ann Walker	0	5	0

At Golcar.

Mrs. John Crowther	0	10	0
Mr. Richard Ainley	0	5	0
Mrs. Low Hepenstall	0	5	0
Mr. Eli Smith	0	5	0
Mr. Thomas Edward Sykes	0	5	0
Mr. John Ainley	0	5	0
Mr. Joseph Lockwood	0	5	0
Mr. John Taylor	0	2	6

At Lockwood.

Mr. Henry Crowther	0	10	0
Mr. J. Shaw	0	5	0
Mr. Samuel Kershaw	0	5	0
Mr. J. Sharp	0	5	0
Mr. George Crook	0	2	6
Mr. Thomas Beaumont	0	2	6
Mr. James Crossland	0	2	6
Mr. Low Walker	0	2	6
Mr. Jonathan Pearson	0	2	6
Mr. William Brook	0	1	0
Mr. Joseph Wilson	0	1	0
Miss S. A. White	0	1	0

At Huddersfield.

Mr. A. Hiley	0	5	0
Mrs. Willett	0	5	0
Mr. J. Edmundson	0	5	0

At Meltham.

Mr. Benjamin Wood	0	2	6

At Ogden.

Rev. L. Nuttall	0	5	0
Mr. Thomas Whitehead	0	5	0
Mr. John Whitehead	0	5	0